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# *The* Masonic Craftsman

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of Freemasonry*

*In This Issue: "The George Washington Masonic Memorial"*



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## Tradition

Unlock the treasure house where lies interred  
The golden raiment of an elder day.  
Then when our thoughts shall stand in brave array  
Ready for battle, every gallant word  
Shall wear its grandsire's mantle . . . bear his sword.  
And find new courage in the thought that they  
Are clad in armor hardened to the fray,  
Athirst for combat all too long deferred.  
We are inheritors to all the hoard  
Of riches that a boundless past has stored.  
Its dreams of beauty; all its wit and skill  
Are held in bondage to our present will.  
And all the magic powers that in them dwell  
Now ours to use. God grant we use them well!

## Contempo

On fresh-turned earth let each day's rising sun  
Describe fresh patterns, which the falling night  
Shall graciously erase. Death has no right  
To cramp the living hand. The past is done.  
Its battles fought . . . its fruitless races run.  
Leave it entombed! We cannot hope to wrest  
Fresh sustenance from history's withered breast.  
Nor wear the laurels other hands have won.  
Let us devise new tools that fit our hand.  
Bricks of new shape and hue with which to rear  
The soaring temple of our new-found god.  
Thus shall its creed be one we understand;  
Its litany attuned to modern ear;  
Its faith deep-rooted in our native sod.



## NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

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**IGNORANCE** How long will it be until the scales of intolerance fall from the eyes of the bigoted and the selfishness of sectarianism cease to blind its adherents?

The query is prompted by two communications received, one from a small-minded correspondent (anonymous, of course), who takes us to task for printing the advertisement of a firm whose personnel is composed of Roman Catholics, and the other, more serious because of the fact that the author, a supposedly educated man who ought to know better, declaims against the Craft with false statements that can only be made through ignorance or a wilful disregard of the Truth.

To the first we can only reply that we know many fine people who attend Mass faithfully and regularly, whose lives are well lived and with whom it is a pleasure to "do business." The second we confess to having small patience with, for it is patent that he has allowed himself to be blinded by false doctrines and ignored the Truth.

In the *Catholic Digest*, which is "devoted to Catholic books and magazines," and a copy of another *Digest* of popular format, under the caption, "Opposition to Freemasonry," appears a tirade from the pen of D. A. Casey, Litt. D., against Freemasonry, in which such phrases occur as the following:

"You who know many Masons as decent citizens and good neighbors may find it hard to believe that the craft has as its object the utter demoralization of the masses, the destruction of all civil and religious authority, and the establishment of a universal Godless State with Masons in control. Yet all this can be proved beyond the shadow of doubt from evidence supplied by Masonry itself. As for the decent citizens and good neighbors, they know no more about the real principles of Masonry than the figurehead of a ship knows about steering. Pike, so eminent in the craft that he is called 'Pope of Masonry,' says: 'Part of the symbols are displayed to the initiated, but he is intentionally led astray by false interpretations.' . . .

Thirty years as a member of the Craft does not disclose to us any such situation as that above set forth, and the more than two million Masons in the United States will agree with us, that if any attempt has been made to deceive them as to the true purposes of Freemasonry, they have not been aware of it, and it would seem that two million men can't all be fooled indefinitely.

No. Truth is, the purposes of Freemasonry are

precisely the opposite to those ascribed to it by the learned Casey—and he ought to know it or take measures to inform himself.

He goes on further to ask:

"How is this conspiracy and menace to be met? Let Pope Leo XIII answer: 'As it is a question of a sect which has invaded all domains, it is not enough to remain on the defensive. Catholics must descend courageously into the arena and combat it face to face. This you will do by opposing publications to publications, schools to schools . . . and action to action.'"

At least the issue is defined in so far as Mr. Casey and Leo XIII are concerned. What the Masonic world thinks is another matter. But it is safe to say there will be no armed conflict over the matter yet awhile.

Truly there are none so blind as those who will not see—and it is a great pity that such false propaganda intended to damage the Masonic fraternity is permitted wide dissemination. No good can possibly come of it—but positive harm to the progress of the race and the casting off of the shackles of bigotry and superstitious intolerance indefinitely delayed.

**HABIT** The story is told of a charming old gentleman who, entertaining a friend, gave some interesting information on fish. It seems that in his "piscatorium" he had kept some fish in a small glass bowl. Later he had transferred these into a larger tank, but the fish, accustomed as they were to the smaller circular bowl, continued to swim within the narrower circle without attempt to explore the outside "territory" now within their reach. It was quite a time before the poor fish became aware of their larger facilities and luxuriated in their additional freedom.

Many men are like these fish. They come under the tyranny of habit and it enslaves them to the point that some unusual incentive is needed to enlarge their own circle and the orbit of their interests or activities.

Habit that enables us to do the many daily duties speedily and without undue thought and with a saving of effort has its uses. Progress would obviously be impossible if we had to think out afresh every contemplated act. Memory here serves to save our systems.

But that is a different matter from allowing one's whole mentality to become automatic. The tendency of the mind to reduce all our acts to mere mechanical processes is one to be resented. The "habit" mind tends to stagnancy, unimaginativeness, narrowness, even atrophy.

It has been aptly said: "The difference between a rut and a grave is one of length and depth" and Freemasons—and particularly those to whom is committed the direction of the Craft—cannot afford to become so circumscribed by habit as to permit old ideas to dominate when new days and new deals demand new methods. Too often the criticism is heard that Freemasonry lives in the past—and while it is quite true that the principles animating it are of a basic nature, the application of them must be adjusted to accord with advancing or changed conditions—if it is to fully succeed.

## A Monthly Symposium

## The Washington Memorial: A Concerted Effort To Complete It.

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### ITS COMPLETION IS NECESSARY

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

THE Washington Memorial—A Concerted Effort to Complete It." Our present topic is in form of an unfinished assertion rather than cast as a question for discussion. It refers to the renewed efforts being made to secure funds to bring to completion a huge mistake. This, we presume, on the theory that a folly once begun should be carried through lest a greater folly be made apparent.



This editor was one of those present at Alexandria, Va., such time as the Washington Memorial was sprung on an unsuspecting and confiding Craft. The plea of the promoters was modest, and based on a laudable sentiment. The sum of \$100,000 was asked, to be contributed by the Masonry of the nation. The purpose was to erect a creditable and fire-proof building, in which to safely house and preserve the highly prized relics in possession of Washington-Alexandria Lodge. The proposal won instant approval of the delegates of grand lodges then and there assembled, and the amount asked was virtually pledged by the representative brothers in attendance.

But, as it proved, the very ease of putting over such proposal stirred the ambitions and enlarged the views of those promoting the scheme. As the tomb of a Moslem saint increases in dimension in proportion to the number of pilgrims and the value of their offerings, so the architectural plans of the Washington Memorial building spread as contributions swelled in volume. "Appetite grew with that it fed upon."

Some four million dollars have been thus far expended, and we are informed that the pretentious structure is hardly more than a shell. An indefinite amount is required for completion, and for maintenance. For it must be kept up at the charge of American Masonry as a whole.

This elaborate Memorial was a work of supererogation; absolutely unneeded. The fame of Washington is secure; he will live forever in the hearts of men. Masonry was not called upon to exploit his incidental relationship with the Craft. There is no doubt that he had a high regard for the fraternity. But his life was filled with great activities, and in any true perspective his Masonry was of small proportion. The Memorial building adds nothing to his glory. Rather its erection

rouses the suspicion, already expressed, that Masonry, not being secure of its own place, takes such method of impressing itself upon the thoughtless and undiscerning by stressing a minor connection.

Of course, the building should be completed, at whatever cost. Having put its hand to the plow, American Masonry cannot afford to turn out of the furrow, even though the field will hardly repay cultivation. Left in its present condition, the structure would bring reproach and derision upon the Craft. But the fine enthusiasm that greeted the original proposal can never be stirred again.

### FINISH THE TEMPLE

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

BY all means, let there be found, if possible, a means to complete the George Washington Masonic National Memorial at Alexandria, Virginia, and at the earliest possible moment. It is no longer of moment whether the project was too ambitious, or should have been attempted at all; whether the elaboration and development of the original plans and the consequent increase in costs from the early estimates was wise or unwise. Those are considerations of the past; the problem of today is to complete the undertaking on which the fraternity has already spent a large amount of funds.

Enthusiasm, perhaps over-enthusiasm, dictated the scope of the enterprise, but as Emerson said, "nothing great was ever achieved without enthusiasm."

The arguments frequently offered in support of the contention that the structure should be completed are not of chief importance. Surely the "honor" of Freemasonry is not involved, for it would not reflect upon the honor of the fraternity if the temple were permitted to crumble into dust. Neither need attention be paid to any possible sneers or criticisms of the outside world that Freemasonry failed to carry out certain plans because it could not provide the necessary funds for their fulfillment. That is strictly our own affair and of no concern to anyone else.

The clear truth of the matter is that the temple should be completed simply because the fraternity wants it completed. Designed in the first instance along moderate lines, to provide for the preservation and protection of priceless Masonic relics and heir-





looms of the immortal George Washington, the project grew into a temple of magnificent proportions to honor the memory of the revered Father of Our Country, intensified by the knowledge that he had knelt at the shrine of Masonry, and during a busy life found time and inclination to practice its principles. Sheer idealism; yes, but idealism is an integral part of Freemasonry, and without idealism the fraternity would cease to be what it is.

Time, patience and perseverance will accomplish the purpose of the institution. With proper objectives in view, "what I propose, that I perform," is a fine slogan. The few millions of dollars necessary to complete the temple will be forthcoming, soon we hope, but soon or late.

How to produce the necessary funds is the problem. The month of February is particularly appropriate for this purpose. A systematic plan, approved by the officials of grand lodges, to be carried out during the month of February, this year and in succeeding Februaries, by means of which the attention of brethren may be called to the project and an opportunity offered to make large or small contributions will ultimately mean success. Patriotic orations eulogizing George Washington are delivered before Masonic lodges throughout the country during February, and these would afford an excellent means of making contact with a large number of members of the fraternity and enlisting their aid.

#### MUST BE COMPLETED

By J. A. FETTERLY

Editor Masonic Tidings, Milwaukee

**I**RRESPECTIVE of our personal reactions to the entire project of the George Washington Masonic Memorial at Alexandria, Va., Freemasonry in the United States must see to the successful completion of that project. This must be done for its own satisfaction and credit and to close the mouths of those scoffers who are now saying that the institution is quick to take credit for Washington's Masonic affiliations, but slow to demonstrate that pride in a material way.

Thirty-four of the forty-nine Grand Jurisdictions in the United States have completed their quota of contribution toward the project—the other fifteen are laggards in this regard to a greater or less extent. Wisconsin, we are forced to admit, is one of the worst.

If these fifteen jurisdictions would do their share, the project might well be completed this year with a substantial endowment fund for its future maintenance. We are happy to say that Wisconsin has now awakened to the situation and is taking steps to correct its seeming indifference.

Conceived in the early '20's, as a \$100,000 project for the housing of Washington Masonic and other mementos at Alexandria, the plans rapidly developed in the minds of those who conceived it, until at the pres-



ent time over \$4,000,000 has been expended with another million and a half required to complete and endow it. It was this questioned growth and development which undoubtedly caused many of the Grand Jurisdictions, including Wisconsin, to grow somewhat "sour" on the entire project and to lack enthusiasm for its completion. Justified or not as this attitude may have been, the project as it stands today is an empty shell and a constant source for laughter and sneers by the enemies of Freemasonry. For this, if for no other reason, the Craft as a whole must see to its final and early completion.

Located as it is on Shooter's Hill, across the river from Washington, D. C., and in the city where George Washington served as worshipful master, no better or more suitable location could have been chosen. The land itself was once a portion of the Washington estate, and was originally selected as the site whereon he built the future capital city of the United States. This project, however, was frowned on by Washington himself, in fear that the sale to the government of the land might arouse undue criticism.

The structure itself is a marvel of beauty and a striking feature of the landscape. Its exterior is practically complete, but much work remains to be done on the interior, particularly to the main hall, where are to be housed the Washington mementos and in which there is to be a life-size statue of Washington himself. It is also designed as a meeting place for Masonic bodies and a center for Masonic activities. When entirely completed, it is estimated the structure will be the most striking and costly Masonic building in the Western hemisphere.

The Washington National Memorial must be completed at an early date.

#### FINISH THE JOB

By ALFRED H. MOORHOUSE

Editor Masonic Craftsman, Boston

**W**HEN the matter of erecting a Masonic memorial to the first President of the United States was first bruited, much interest was manifested throughout the country, but in some sections this interest was lukewarm and lacked enthusiasm.



In the older jurisdictions, where the merits of Washington as a man and a Mason were perhaps better known or appreciated, there was an unanimity of approval that such a project was desirable, and promises of support were promptly and generously forthcoming.

Unfortunately, as sometimes happens in matters of this sort, the cost of the memorial was inadequately estimated, or perhaps the zeal or ambition of its projectors grew—natural enough in the circumstances—prompting a larger plan or design than originally contemplated, with consequent added cost.

The times were fortuitous, however, and the size of the fraternity such that the relative pro rata individ-

ual contribution seemed comparatively negligible, so so that it was reasonably anticipated that the memorial was well within the power of the Craft to complete without laying undue strain or stress upon the membership.

The combination of the larger cost, lukewarmness of certain jurisdictions and—which is probably the main reason for the delay in its completion—the unparalleled economic catastrophe which struck the nation so suddenly in 1929 made the raising of funds more difficult, and the temple is not yet completed.

However, a very large amount of money has been raised, and the result of its wise expenditure is evident in a superb monument to George Washington and his Masonry; standing on Shooter's Hill, within sight of the nation's capitol, built in as nearly imperishable form as human skill has been able to devise, it is safe to say that no edifice in this country will survive for so long a time as the George Washington National Masonic Memorial.

Outwardly the building is virtually finished, but there remain details of an important character which are necessary before it can be considered as complete, and it is the wise policy of the competent committee in charge of the work not to make any building commitments until they have the money in hand.

Able men have urged that the Craft as a whole should participate in this Memorial. Most jurisdic-

tions agree with this and have contributed their full quota in money. Special gifts have been made by Scottish Rite and other bodies. New Hampshire, one of the smallest of states, has the enviable record of making the highest per capita contribution. Other states have given generously, and it is only in those jurisdictions where lack of vision exists that inaction has hindered and impeded the work.

Putting aside personal opinion (and we confess to some doubt as to the merit of the original physical conception) the fact remains that here is an outstanding edifice which, given the support of all the brethren within the forty-nine jurisdictions, might easily be finished at small relative cost. So long as it remains unfinished it will be a reproach upon the fraternity to a certain extent, and create some doubt among the profane as to the will and loyalty of the Craft toward the memory of its most illustrious member.

For this reason, if for no other, funds should be forthcoming to assure early completion, so that the natural pride in a magnificent and enduring enterprise will remain as a striking symbol of the merit of a great man by a great organization.

We urge the favorable consideration by all men in positions of Masonic influence to put their earnest efforts into securing the remainder of the funds necessary to finish the job to which the Craft has put its hand.

## THE MASTER'S HAT

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"Why does the Master wear a hat?"

How many times do newly raised brethren ask the question, and how few of the brethren interrogated can give a satisfactory answer! Usually the reply is: "Oh, that's an old symbol," or, "That's one of the Landmarks." But, as a matter of fact, wearing a hat in Lodge is symbolic only as all custom with regard to headgear are symbolic, and certainly no custom which has suffered so many changes and reversals as this, can, by any stretching of a point, be considered a Landmark.

Ceremonies connected with clothing are very ancient, dating at least from the era in which the first captives in tribal wars were stripped of all their clothing, partly as a symbol of the complete subjugation of the slave state. Among some peoples today, stripping part of the clothing is still a sign of respect; the Tahitians uncover to the waist as a sign of reverence to a king; Asiatics bare the feet; Japanese take off a slipper for ceremonious salute. Worshippers in ancient Greece and Rome remove their sandals in a house of worship, as do East Indians today.

During the days of chivalry, knights often wore full armor in public, and usually when going upon private journeys. To open the vizor was a form of greeting which said, in effect: "I do not expect a sword thrust in the mouth from you." A knight removed his helmet before a friend as a token that he feared no blow, and

always in the presence of a king, as a symbol that his life was the king's.

Moderns remove the hat as a sign of respect in greeting a friend, always when speaking to or meeting a lady, a survival of the ancient custom of uncovering as a symbol of trust, or subjectivity to a higher authority.

That monarchs wear crowns—or hats—as a right when all others are uncovered, has been sung by poets of all ages. In Scott's *Lady of the Lake*, Ellen Douglas is taken to see the king, little suspecting who he is:

"On many a splendid garb she gazed—  
Then turned bewildered and amazed  
For all stood bare; and in the room  
Fitz-James alone wore cap and plume.  
To him each lady's look was lent,  
On him each courtier's eye was bent;  
Midst furs and silks and jewels sheen  
He stood, in simple Lincoln green,  
The center of the glittering ring  
And Snowden's knight is Scotland's King!"

The king never uncovered. He wore his crown where he would, even in the House of God. All had to uncover before the king, as all had to retreat from his presence by moving backward—a custom which obtains in ceremonial audiences in England—that none might "turn his back on his sovereign." The very bowing of the head without hat is a survival; the savage



who lowered his head in the presence of authority confessed either fearlessness or an unseen blow, or his willingness to receive it from his liege lord.

Not always does the removal of the hat indicate respect. Orthodox Jews remain covered in their synagogues; early Quakers wore hats in their houses of worship; women do not remove their hats in some churches. Romans prayed with covered heads; indeed, Romans forbade the headcoverings to a slave, a wooden cap (*pileus*) being only for citizens. After a Roman owner liberated a slave, the manumitted man often went to the Temple of Feronia, on Mt. Suraete, if indeed, he did not receive his freedom in her Temple. Feronia, the goddess of fruits, nurseries and grooves, was especially honored as the patroness of enfranchised slaves, and in her Temple the manumitted received a cap.

Dr. George C. Williamson (*Curious Survivals*) says of the House of Commons in London: "A member has to wear his hat when he is to address the House and there is often confusion when the member is unable to find his hat at the moment, and to put it on, before he addresses the speaker, but, were he to rise without his hat, he would be greeted immediately with cries of 'Order, order!'"

Just when or where originated the custom of a Master wearing a hat as a sign of authority is an unsolved question. It is easy enough to "guess" that it began from operative Masons of the middle ages aping the customs of the court, and requiring all Fellows of the Craft to uncover before the Master Mason. But guessing is not proving.

Oliver is quoted as saying: "Among the Romans the hat was a sign of freedom. Formerly Masons wore them as a symbol of freedom and brotherly equality. In English and American Lodges it is now exclusively an attribute of the Master's costume."

Oliver as a historian is open to question; certainly hats are not generally worn by Masters in England now. But this quotation indicates that English Masters formerly did, which is born out by some notable exceptions of today; Bristol, for instance and Lodge Newstead, 47, in the Province of Nottingham, where the Master wears a silk hat at Lodge ceremonies. In the Royal Sussex Lodge of Hospitality (Bristol) the Master carries (not wears) a cocked hat into the Lodge room. In Lodge Moria the transfer of the hat from outgoing to incoming Master has for many years been a part of Installation.

There are extant some rituals of French Masonry of 1787, apparently authentic, which seem to give a true picture of the ritual and practices of French brethren of the time. Masonic students are agreed that while doubtless French Masons did dramatize some of the English ritual and made certain changes in the old English ceremonies which the better fitted the Latin temperament, on the whole these rituals contain much that was originally English Masonic practice.

In the old French ritual of 1787, in the third degree, each Master is required to wear a hat. The word "master" here has the double significance: Master of the Lodge and Master Mason. This has led to some confusion in translating the real meaning of the rituals. But in this particular instance the context is made

clear by some old prints, showing French brethren in a Lodge in which all present wear hats *except the candidate*.

Writing in 1896, Wor. Brother Gotthelf Greiner states, of German Masons; "... it is the invariable custom for brethren in Lodge to wear high silk hats (which are raised during prayer and when the name of the G.A.O.T.U. is invoked). In that country, it (the wearing of the hat) is not a distinction confined to those of any particular standing." It is to be noted that the Ahiman Rezon of Pennsylvania specifies that at Masonic funerals all the brethren should wear black hats.

Contrast these instances of all brethren wearing hats (except the candidate) with one of the articles of the Statutes of the Chapter of Clermont ((1755) which reads: "Only the Master of a Lodge and the Scots Masters are permitted to remain covered."

Confirming this, an old eighteenth century catch question ((which survives in some of our Lodges to this day) is: Q. "Where does the Master hang his hat?"

A. "On Nature's peg."

Some fanciful theories have been advanced to account for the Master's hat. Among these many be mentioned this curious idea; because of a supposed unpopularity of the Masons' Craft in the middle ages, the brethren on a cathedral building project were occasionally permitted to hold their meetings in the cathedral they built, or, if that was not sufficiently advanced, in a nearby monastery. The monks, being learned men, were often made Masters of the various builders' Lodges, and continued to wear their mitres, as was their custom. From this is supposed to have arisen the custom of a Master wearing a hat!

Fort, in his *Antiquities of Freemasonry*, writes:

"During the Middle Ages, when a traveling Fellow approached a Lodge of Masons in prescribed form, he first exclaimed: 'May God bless, direct and prosper you, Master, Pallirer (Wardens), and dear Fellows! Whereupon the Master, or in his absence the Pallirer, was instructed by the ordinance of Torgau to thank him in reply, in order that the visiting brother might see who was custodian of the Lodge. And having obtained suitable assistance, the wandering craftsman removed his hat and thanked the brethren with an established formula. From the preceding ceremony, it is evident that neither the Master nor the Wardens of a mediaeval German lodge were distinguishable by distinctive tokens while at mechanical labor; otherwise, no regulation was essential or obligatory upon the officers to make proper response to a visitor for the purpose of determining the Master.

"Curiously enough, the implication is direct and clear that the Masons of ancient times, when regularly convened for work, and during the formal reception of a traveler, pursued their daily avocation and attended the usual Masonic demands, within closed portals, with covered heads. At the present day the custom has materially changed, and, with one exception, the members of a Lodge at labor noticeably divest themselves of their hats. This is unquestionably a transformation of recent origin, and with it the in-

struction usually incident to the distinction has been adopted to the innovation.

"When the initiatory rites in a mediaeval Lodge were performed, the Master was not thus prominently contrasted with his brethren. I speak with especial emphasis upon this point, because the esoteric and sublime signification involved in the Master's hat has been recklessly perverted and destroyed. It was typical, during the Middle Ages, of superiority, and was so interpreted in the ceremonies of initiation by the Masons of France at the termination of the eighteenth century, all of whom sat in open Lodge with covered heads. (At the conclusion of the rites in French lodges, the Master handed the candidate his hat, and said: 'For the future, you shall be covered in a Master's Lodge.' This very ancient usage is a sign of liberty and superiority.) Among the Germans, this article was used as a symbol of transfer of chattels, and landed property. The judge held a hat in his hands; the purchaser must receive it from him, and with it the title passed. Frequently the ceremony perfecting a sale was performed by the contract parties thrusting their hands into a hat, and upon withdrawing them the estate changed owners.

"Gothic justices wore a cap or suitable headdress when presiding over court, as emblematic of authority, and manifestly the people wore their hats while attending the tribunal as symbols of personal liberty. (In an engraving, dating from the 15th century, given in Lacroix, op. cit. p. 379, all persons attendant upon court are presented with heads covered). And with this typical allusion generally acquiescence originally harmonized; but the distinctive and exceptional feature of a Master's head-dress contains the secret symbolism of authority at the present day, while mediaeval Masons worked with covered heads as a sign of freedom. Both customs, descended from a remote Teutonic antiquity, have long since dissipated their vital forces, while the ordinary interpretation possesses less significance than a dilapidated mile-post!"

By all of which it may be seen that we really know very little, and must guess a great deal, as to the origin of the custom. But in the light of history and the etiquette of various ages, the most probable theory seems to be that a Master wears a hat today in imitation of the rulers of olden times who wore hat or crown while those who owed them allegiance uncovered.

Turning from history to practice, a question often asked is: "When should the Worshipful Master remove his hat?" The answer must come from taste rather than law. Some Masters are veritable "hat snatchers", pulling off their headgear whenever they speak from the East. There seems little more reason for a Master to divest himself of this badge of office when addressing a brother, than to remove his apron or jewel. The Master's hat is not used as a head covering designed for warmth and protection from the weather, but as a badge of authority. Good taste would dictate its lifting when the Master speaks of or to Deity, of death, during the reading of passages of Scripture, and in the presence of the Grand Master. In other words, the

Master's hat is doffed in the presence of superior authority.

It is customary for Masters to wear their hats when conducting funerals, raising them, of course, during the prayer. But equally common usage makes the Master remove his hat when services are held in a House of Worship.

What kind of a hat should a Master wear? Here also is neither law nor rule except those of good taste. Fashion and custom rule all our clothing, including our hats. The gentleman in dark cutaway coat, gray striped trousers, a black and white tie, gray gloves and spats, who appeared at the White House wearing a golf cap, might easily be mistaken for a lunatic; he who tried to step to bat on the diamond with a derby would certainly receive Bronx cheers if not pop bottles!

Lodges in which the officers appear in evening clothes, either "swallow tails" or dinner coats, naturally except Masters to use black silk hats. Lodges where less formality is practiced frequently see Masters in silk hats, but the results are sometimes anomalous. The spectacle of a brother in white trousers, a blue shirt, no coat, suspenders, black and white shoes and a silk hat, is incongruous, at least. At a Lodge meeting in hot weather in informal clothes the Master is better dressed with a straw hat than the more formal silk. Lodges in which officers wear ordinary business clothes should look with approbation on the felt or derby.

The Grand Master in Massachusetts wears a three cornered cockade hat at the solemn ceremonies of St. John's Day in Winter, survival of the custom begun in the days when Paul Revere was Grand Master. But the official costume of a Grand Master in this Jurisdiction, inclusive of a large, heavily gold-encrusted apron, collar, gauntlets and jewels, removes any feeling of incongruity from the appearance of this old custom; the Massachusetts Grand Master does not wear his cockade when visiting other Grand Masters.

That the Master *should* wear his hat, and not let the custom go by default, merely for personal convenience, goes without saying. But it has been said.

In closing the One Hundred Fiftieth Communication of the Grand Lodge of New York, Grand Master Charles S. Johnson (now Grand Secretary) said

"I want to call your attention to the fact that I have been wearing a hat during this Communication. I have done it on purpose—not because I have any desire to wear a hat like this, but I want you men in the Lodge to see to it that the ancient custom of a Master wearing a hat shall not be dispensed with. I have found as I have gone around the State, again and again, that in many Lodges there is no attempt on the part of the Master to fulfill this ancient tradition of our Fraternity. It is a very interesting tradition in our organization, and I think it is one that we ought not to lose; and, therefore, I have set you the example, and I ask you in your respective Lodges throughout the State and the City of New York, to see that this old tradition, which has been so honoured in the past, shall be continued even in these modern days."



## Freemasonry Among the American Indians

By BRO. W. L. BOYDEN, 33°

This paper does not pretend to be a discussion of the possible origin of Freemasonry among the Indians of America, for that would be a most formidable task, but it does aim to give some interesting incidents gleaned from the literature on the subject. When Freemasonry was brought to America by the colonists and began to flourish, we find records here and there of Indians joining the order, and later it became quite common, many prominent Indian chiefs receiving the degrees.

During the War of the Revolution, at the battle of the "Cedars," thirty miles above Montreal, on the St. Lawrence, Colonel McKinstry, then a Captain in Patterson's regiment of Continental troops, was twice wounded, and later taken prisoner by Indians in the British service. The previous bravery and success of Captain McKinstry had excited not only the fears but the resentment of his Indian conquerors; and in accordance with their custom in warfare, he was doomed to die at the stake, with all the horrid and protracted torments which the Indians knew so well how to inflict and to endure. He had been fastened to the fatal tree, and preparations for the human sacrifice were rapidly proceeding, when, in the agony of despair, and scarcely conscious of hope, he made the mystic appeal of a Mason in the hour of danger. It was seen and understood by the Indian chieftain Brant, who was a Mason, and present on the occasion. Brant at once interposed in his behalf, and succeeded by his influence, in rescuing his American brother from his impending fate. Having freed him from his bonds, he conducted and guarded him in safety to Quebec, where he placed him in the hands of the English, by whom he was permitted to return home on parole. Colonel McKinstry lived quite some years after, and would repeat with great emotion the history of his singular occurrence, and died at length in 1822 in the State of New York. It is related by one who has seen the records, that Brant's son, who was also a Mason, and McKinstry, subsequently met in a Lodge at Hudson, in the State of New York, and that both their names are recorded on the visitor's book.

At a Masonic banquet given in Chicago, in September, 1859, General Ely S. Parker, a full-blooded Indian, chief of the Six Nations, a grandson of the celebrated Red Jacket, but a highly educated and eloquent speaker, referring to himself as almost a lone remnant of what was once a noble race, of his struggles in coming to manhood, and seeing his race disappearing as the dew before the morning sun, said, among other things:

"Where shall I find home and sympathy when our last council fire is extinguished? I said, I will knock at the door of Masonry and see if the white race will recognize me, as they had my ancestors when we were strong and the white man weak. I knocked at the door of the Blue Lodge, and found brotherhood around its

altar. I knelt before the great light in the Chapter and found companionship beneath the Royal Arch. I entered the encampment (Commandery) and found valiant knights willing to shield me here without regard to race or nation. I went further. I knelt at the cross of my Saviour, and found christian brotherhood the crowning charity of the Masonic tie. I am most happy to meet you in the grand councils of the gathering and sit with you at this festive board, to share these greetings and hospitalities. I feel assured that when my glass is run out, and shall follow the footsteps of my departed race, Masonic sympathies will cluster around my coffin and drop in my lonely grave the evergreen acacia, sweet emblem of a better meeting. If my race shall disappear from the Continent, I have consoling hope that our memory will not perish. If the deeds of my ancestors shall not live in story, their memories remain in the names of our lakes and rivers, your towns and cities, and will call up memories otherwise forgotten."

Few eyes could withhold their tears as he poured forth in words like these, the utterance of a full heart. Silence for a time prevailed after he had sat down, when he arose and said:

"I have in my possession a memento which I highly prize; I wear it near my heart. It came from my ancestors to me as their successor in office. It was a present from Washington to my grandfather, Red Jacket, when your nation was in its infacy. You will be glad to see and handle it, and I should do wrong not to give you the opportunity."

As he spoke thus he removed the wampun from his neck and drew from his bosom a large massive medal, in oval form, some seven inches by five, and it passed from hand to hand along the tables. On one side of this medal were engraved, in full length, the figures of two chiefs—Red Jacket in costume, presenting the pipe of peace, and Washington, with right hand extended as in the act of receiving it. On the other side were Masonic emblems, with the date, "1792".

### INITIATION OF A BRAZILIAN INDIAN

Along about 1850, an intelligent Paris correspondent gave the following account of the initiation of a Brazilian Indian, a member of a tribe hardly more civilized than wild Indians of our own Western forests:—

"Some years ago a French naturalist brought to Paris from the forests of Brazil, for examination by the Academy, an Indian man and woman of the tribe of Bolecudos. Mr. Porte, the naturalist, was desirous of being admitted into Masonry. I called on Mr. P. and saw the Indian at his house, and thought that if we could admit him also it might perhaps be the means of affording protection to some adventurous naturalist or lost traveller in the wild woods of Brazil. The savage could not speak French, but Mr. Porte was able to converse with him and make him understand the

importance of his obligations and duties. I accordingly introduced the subject to Bro. Delandi, who was then Master of the Lodge. He at once approved of the suggestion, and Manuel Makerkonik — such was the name of the Indian — was initiated in the Clemente Amitie (Lodge), on the 21st of January, 1845, and successfully received the two other degrees with Mr. Porte, his interpreter. He was subsequently present at a banquet, where he behaved with great propriety. Before leaving us we presented him with a gilt copper-plate, upon which was engraved his name, that of the lodge, and the date of his initiation. He promised to wear it continually about his person, when he should have returned to his native forests and thrown off his European garments, in which he felt great restraint and uneasiness.

"Our Indian understood very well, not our mysteries, but the essentials of our principles and requirements and obligations. As an illustration of this, he made signs to be silent, when, to test him, we made some improper advances in the presence of his wife. And in order to impress upon his mind the importance of some of the lessons he had received, and with a view to ascertain how far he understood their import, we projected a mimic war. One of us played the part of an enemy. A tomahawk was put into the hands of the Indian. At the moment he was about to strike, the signal was given, and the tomahawk fell to the floor. Makerkonik then raised his fallen enemy, gave him the kiss of peace, and took him under his protection. The whole scene was one of the deepest interest, and excited the liveliest and most pleasurable emotions in all who were fortunate enough to be present. Soon after this, the Indian returned to his native woods, accompanied by Bro. Porte, from whom I have recently learned the melancholy but interesting conclusion of his history.

"When again mingling with his countrymen, and imparting to them a description of the new and wonderful things he had seen, and heard, and learned, in the strange and beautiful land he had visited, he seemed to take special pleasure in exhibiting to them the brightly polished plate which bore the mystic emblems of his new relation to his more civilized friends, and in informing them of his admission as a member of a society which had spread itself over every land, and whose cardinal principles were the cultivation of brotherly love, relief and truth. In Brazil he met with many Masons to whom he became warmly attached and who took a deep interest in him. But he was not long permitted to wear his new honors nor to enjoy the new light that had been let in upon his understanding. The Great Architect of the Universe, to Whose decrees all must bow in humble submission, had ordained otherwise. In the commencement of the past year he was taken sick, information of which being communicated to Bro. Porte he immediately hastened to his relief, travelling several hundred leagues for the purpose. He found Makerkonik stretched out upon his death-bed, having at his side a brother from Brazil as his physician. He held in his hand the plate given him by the Lodge Clemente Amitie, which he desired to take with him on his departure for the world of spirits, which occurred soon after, having each of his hands placed

in those of his faithful and sympathizing brethren. He was buried with Masonic honours, the ritual being read by Bro. Porte and the Brazilian physician. The plate was placed in his coffin agreeably to his request."

Edwin A. Sherman, 33°, in his "Fifty Years of Masonry in California," speaking of the danger from the Indians when travelling, in the early days of the West says:—

"On one occasion Bro. Saschel Woods with a small party of men had diverged from the main line of travel to Santa Fe and proceeded to Taos. This small party, having completed their business transactions, started to return across the country in a more direct way than going back by the way of Santa Fe. On the second or third day's journey homeward they were surprised and surrounded by a large body of Indians, from which there was no escape. They were captured, disarmed, and taken up into the mountains where there was some small timber, and each one of them tied and bound to a tree, where their captors piled brush around them to be set on fire and burn them after gratifying their barbarous intentions of torture and mutilation of their victims. While thus bound, and just before the torturing was to commence, Bro. Woods managed to free his arms, and it flashed upon his mind in an instant to give the Masonic sign of distress, though he had not the least hope or expectation that it would be recognized, but he made it at a venture. To his surprise it was not made in vain. The Chief of this tribe of Indians immediately sprang toward him and cut his bonds loose, and all proceedings with the others at once ceased. The Chief then informed him that one of his party had killed an Indian of his tribe without any just cause or provocation. Bro. Woods informed him that there must be some mistake and that none of his party were in Taos, and stopping all together at the time at the same meson or hotel, and knew nothing about it whatever. The Chief then said to him: I will keep all of your men here prisoners, and I will send a small party of my tribe with you to Taos. If the owner of the hotel says that you and your men were at his place on the same day that you say you were, and that they know nothing about the killing of one of my tribe, then I will spare your lives; but if you have lied to me, then it shall be worse for you and them than we at first intended.' So the captives were untied from the trees while Bro. Woods with the small party of Indians rode to near Taos, and two of the Indians went into the town, made inquiry, and brought out the owner of the hotel, who confirmed all that Bro. Woods had stated, and then returned with him to where the rest of the tribe with their prisoners were waiting. The Chief, on being informed by the small party of Indians on their return that Bro. Woods had told the truth, immediately gave orders to release all the prisoners: their horses, guns, ammunition, and everything taken from them were restored, and a strong escort of this tribe was sent to accompany them several days by a circuitous route, so that they might not fall in with that part of their tribe that was still out hunting to gratify their revenge. When they had struck the main road their Indian escort left them, and they continued their homeward journey in safety."



A writer in *The Trestle Board* of San Francisco, in its issue for January, 1895, gives the following thrilling account of an adventure with the Indians:—

"On the 17th day of July, 1849, while 'crossing the plains,' bound for California, and when about thirty miles west of Independence Rock, on the Sweetwater River, a tributary of the North Platte, I made the personal and Masonic acquaintance of Captain Nelson D. Morse, then California-bound, and captain of the largest emigrant train I saw on the trip, to wit: 'The Knoxville Train,' from Illinois. Being off-road and sightseeing that day, I did not catch my train in time for lunch at noon, and Capt. Morse, seeing my situation as I was about to pass his train while nooning, kindly invited me to lunch with him, which I gratefully did, my forenoon perambulations having built up for me a solicitous appetite. While we were partaking of the mid-day repast—the best the market afforded—Capt. Morse told me whence his train came; that his company intended to go on via Great Salt Lake City, thence to Los Angeles, and thence to mines nearest that place. He also informed me that he was a Past Grand Master of the Grand Lodge of Illinois, and that he had, from that Grand Lodge a 'Travelling Dispensation.' After partaking of the good brother's hospitality, and spending nearly an hour in social and fraternal chat—over the calumet—we bade each other 'a fond adieu,' and I hastily took my way toward my train, the 'South Pass' and the setting sun.

"I saw the Captain no more, and did not even hear of or from him, until May 1850, when we met at Long's Bar, Feather River, Butte County. My train took the northerly route, and did not pass near Salt Lake; but Capt. Morse and Company went to that place, recruited for a while, then started southwesterly for Los Angeles.

"Now follows substantially what Capt. Morse related to me on our meeting at Long's Bar, and from the description he gave I incline to the opinion that the locality of the incident was the afterward famous site of the 'Mountain Meadows Massacre,' under the notorious Mormon, Lee. He said:

"After leaving Salt Lake we travelled some days without notable incident, until about the middle of the forenoon of the fourth or fifth day, when, while the entire train and all hands were quietly jogging along, as suddenly as a flash of lightning, Ute Indians seemed to rise out of the earth, as it were, all around our whole train and company, and each Indian leveled his rifle on a member of the train.

"Then, for the first time in my Masonic experience, I found my own life and those of all my company in peril. I thought quickly,—'It can do no harm, it may do good, and I will try the virtue of a certain signal.' I gave it, when instantly I heard a loud yell and saw every gun drop as if the hands that held them had been paralyzed! I began, dazed though I was, to look around for the one who, by magic as it were, had wrought such a deliverance, when my eyes rested upon one on a horse coming straight to where I stood transfixed as the Sphinx. As soon as he knew that I saw him, he motioned to me to approach him, which I was glad to do. Arrived at the side of his horse, he took me by the hand, lowered his mouth to my ear, and in a whis-

per said, 'Are you a Mason?' and this too, in as good, unbroken English as I could command. I replied, 'I am,' and he responded, 'So am I.' He then spoke to his command in Ute language, and they sat down on the ground with their guns across their laps. He then told me to follow him, which I did, and went out of sight of the Indians and of my company, behind a hill, when he dismounted and proposed to examine me to ascertain if I was a Mason, of which he soon expressed himself entirely satisfied. I then asked him who he was, and how it was he spoke my language as fluently as any white man could speak it. He told me that his name was Walker, and that he was a half-breed Ute; that he had been educated in a New England college, graduated, and then was initiated, passed and raised in a Master Mason's or Blue Lodge, and then returned to the place of his nativity—to his mother's people, who almost forced upon him their chieftainship. He then inquired my destination, and on being informed that it was Los Angeles, he told me that it was useless for me to try to get there without an escort of Utes. He then detailed fifteen of his best men, gave them instructions to escort us to Los Angeles, without pay or the promise of hope thereof, and did it most faithfully."

In an address by Brother John McCoach, delivered before the Colorado Springs Scottish Rite Association, and published in the *Square and Compass*, of Denver, Colorado, in February, 1908, he relates a highly interesting account of his experience with an Indian tribe:—

"When and where did the North American Indians get the secrets of Free Masonry? Some of the wild tribes have them, I know, and I will tell you a little of the experience I had with a band of Nez Percés in Idaho. I, with ten others, was employed to drive a large herd of cattle from Gallatin Valley, in Montana, to Williamette Valley, in Oregon. The man in charge was Dr. Hartman, formerly of Ohio. He was a Master Mason, and so were six others, making seven of the eleven that had received the first three degrees of Masonry.

"We went down the Salmon River Valley in Idaho: the route was rough, but the hardest part of the trip was herding the cattle at night. We had four wagons to carry our supplies, etc. One day, Dr. Hartman and I were riding some distance behind the outfit. The Doctor espied something bright in the dust of the road. He dismounted and picked up a brass penholder with the pen inserted in the barrel. He dropped it in one of his coat pockets and remounted, rode into the camp where the boys were preparing supper. We unsaddled our ponies and I took both out to the herd. While I was gone a squaw came to camp with some moccasins and other beaded trinkets to trade, as is their custom. She bantered the Doctor as she did the others to swap. The Doctor pulled the penholder out of his pocket and showed it to her. She held up a pair of moccasins, and a bargain was struck and a trade made. She disposed of her wares on about the same basis of value. Nothing was thought of the occurrence until the next afternoon, when we stopped along side a small creek, preparing to make camp. A roving band of Nez Percés Indians, of some two hundred, stopped on the other side of the

creek, and went into camp. Before we hardly knew of their presence, a chief and the swapping squaw of the evening before came to our camp. The chief spoke some English and accosted the Doctor, holding up the brass penholder, asking if he swapped for moccasins. The Doctor nodded he had. The Chief told him to get the moccasins, which he did. The Chief took the moccasins and hurriedly and angrily pulled the strings out and handed them to the Doctor, and the moccasins and penholder to the squaw, as much to say the strings were of the value of the penholder. The others brought what they got from the squaw. He soon wound up the trades, and I assure you there were no protests, for the band on the other side of the creek looked too formidable for our little squad. The Doctor in his effort to get the affair adjusted, in throwing his arms about displayed a Masonic pin on the lapel of his vest—a square and compass with the letter 'G'. The Chief saw it, and instantly his demeanor changed, and if it is possible for an Indian's countenance to change, his did, for then and there he gave the sign of the first degrees of Masonry, took the Doctor by the hand, and they went back by the wagon and talked. In a short time the Doctor called me, and when I went where they were, the Chief would not take the Doctor's word for it that I was a Mason, but I had to prove myself one by giving the signs, exchanging the grips and words. We informed him that all our party were not Masons. We went up a side gulch, through a thicket, and found an open space. I was sent for the other five, one at a time, that we knew to be Masons, for we had made ourselves known to each other. He would not take our word for it, and each was obliged to prove himself a Mason. After his examination of us, he appeared to be the best pleased Indian I ever saw, and, if I do say it, there were seven white men well pleased, for I am satisfied that he came with pretext of the squaw's wares and settlement to pick a quarrel, kill us, and take the herd of cattle, and probably the squaw was sent the evening before to make the trades she did, for they wanted an excuse as they were playing friendly with the whites. After his examination of us, his talk of pleasure and smoke of peace, we went back to the wagons and the four profanes, who were nearly scared to death. We surrounded our stock and were preparing to send out herders with them. The chief informed us that his braves would take care of all the stock, and his word was law; besides we had confidence in him by this time, so after eating our supper, we turned in and slept; but I fear our four profane friends and comrades slept but little that night. In the morning the stock was all right, and by the time we had our fire started the chief and two bucks came over and gave us all the trout we could eat for breakfast. Some of our cattle had become sorefooted in travelling over the rough roads, and in the morning before starting we tied up their feet in burlap or gunny-sacks; but this morning when we commenced to do so our Brother Chief gave a grunt of disgust and said 'No good'; rode over to his camp, and in a short time returned with half-dozen bucks and some raw hides. He cut a circular piece, punched holes at the edge with his knife, put strings in the holes, then pulled it up around the ani-

mal's feet, and by tying, formed a shoe or moccasin. After breaking camp, the chief and his band escorted us until nearly noon. He told us he could go no further, bade us good bye; but before leaving he gave the Doctor a piece of wood with some hieroglyphic cut on it, and told him to give it to the first Indian who came to us and for him to take it to his chief. He and his band turned and rode away. After crossing a steep ridge an Indian came to us. The Doctor bade him the piece of wood, and by sign, etc., made him understand to take it to his chief. In a short time a chief and four bucks came to us, talked to us in broken English and Chinook for a short time and went away, and we were not molested by Indians during the remainder of our journey to the Williamette Valley, where we turned over the herd of cattle and separated.

"I have never seen any of our party since. With the last Indian that visited us I saw or heard nothing Masonic. Now, where did the first Chief get his knowledge of Masonry? I know that some claim that medicine men have some kind of Masonry. Others claim that many chiefs were in the habit of visiting St. Louis and other eastern cities with members of the Hudson Bay Fur Company; which had their traders among all the Indian tribes and that some of the Chiefs were made Masons while on such visits. My theory for the first Chief's knowledge of the degrees is that he received it from the Mormons of Idaho, that settled on the head waters of the Salmon River, near Fort Lemhi, a Mormon Fort. In 1842 Mormons at Naavoo received a dispensation to open a Masonic lodge from the Grand Master of Illinois. From the report to the Grand Lodge of Illinois, they got busy right away, having made 86 in less than six months. After trying to control them without effect, the Grand Lodge cancelled their dispensation and expelled the whole outfit. Shortly after they went West, settled at Salt Lake, Utah, and some of them further North, and located in Idaho. They always held on to the dispensation, and from that authority they established a rite known as the Priesthood of Enoch, and they conferred their degrees on any one they wanted. Being isolated from the force at Salt Lake, they conferred their degrees on the chiefs of the different tribes for their own protection. I do not know if the chief was regular or not; I know not if we violated our obligations by conversing about Masonry with a clandestine Mason; but I do believe, if it had not been for the Masonic pin on the Doctor's vest and the Chief's knowledge of its import, your humble servant would not be here tonight."

#### ANIMATING MOTIVE NEEDED

Comparatively few can afford to do without the animating motives of fellowship and publicity. Seclusion is the breeding place of fear. Nowhere else does superstition thrive so well. Beutham observed, "Many a one who laughs at hobgoblins in company, dreads them when alone."

Where one man is brave by himself, twenty are brave before a multitude; he is a high and powerful character who is equally brave in both situations. Some when undisturbed by a foreign pressure spontaneously



spread their wings for flight into the highest regions of romance and nobility; others sink if not incited by the consciousness of being on exhibition. He is of royal spirit who can make the holy stimulus of duty perform the service usually rendered by the ignoble stimulus of variety and at the same time, catch fresh inspiration from sympathy. There is something impressive in the fidelity with which famous public performers or great artists, in their several departments, keep themselves in training. What indefatigable pains they take to prevent any falling off in their skill of power. With unfaltering devotion, every day, these celebrated favorites privately practice their feats to keep every sense acute, every muscle firm, every faculty equipped. Most obvious and keen and constant, though somewhat coarse and low, is the motive that feeds their purpose and keeps their efforts from flagging; namely, the lavish returns of personal admiration and pecuniary gain to be secured from the public. The wearisome preparatory exercises which seem so heroic, are less impressive when we see that they are sustained by an ever-present anticipation of golden guerdons and accomplishments before delighted crowds. The motive itself—which always decides moral rank—is vulgar enough for the vile to feel: it is the power and tenacity with which they respond to the motive that are great. But

there is a spectacle of devotedness incomparably grander and more beautiful, as authoritative and sublime as anything known on this earth. It is afforded by those profound thinkers, exalted believers, fervent lovers, who never make an exhibition, never receive human recognition, but toil on in secrecy, unnoticed, unthought of, set only on attaining spiritual perfection. Winning no special appreciation, asking none, without even a friend to look reverently and lovingly in on their aims and struggles they apply themselves in their own retreats, to the tasks of wisdom and piety. With supernatural courage and energy they toil to disentangle the webs of sophistry and acquire a knowledge of the truth to chasten their passions, and grow more magnanimous and gentle. Though their hearts are painfully full of love and longing with saintly renunciation they refuse to purchase the common admiration which they could easily command in over-measure if they would so demean themselves as to stoop for it. They suffer no day to go by without strenuous exercises of their highest faculties in the rarest feats of human nature, taking scrupulous care that no sweetness of tone, no precision of touch, no delicacy of motion be lost. And all this they do without public plaudit, without one sympathizing eye to see. Here is pure heroism indeed. It puts all other bravery to shame.

BRO. JULIUS J. PRICE PH. D. 32°, N. Y.



#### FEBRUARY ANNIVERSARIES

Henry Dearborn, who served in both the Revolutionary War and that of 1812 and was Secretary of War under President Jefferson, was a member of St. John's Lodge No. 1, Portsmouth, N. H. His birth occurred at North Hampton, N. H., February 23, 1751.

William King, 1st Governor of Maine and 1st Grand Master of that state, was born at Scarborough, Me., February 9, 1768.

Brig. Gen. Otho H. Williams, Revolutionary officer and founder of Williamsport, Md., was initiated in American Union Military Lodge at Roxbury, Mass., February 26, 1776.

Richard Stockton, a signer of the Declaration, charter member and 1st Master of St. John's Lodge, Princeton, N. J., died near that city, February 28, 1781.

Joseph Brant, Mohawk Indian Chief, became the 1st Master of Lodge No. 11 at Mohawk Village, near Brantford, Canada, February 12, 1793. He served as a Colonel in the British army

during the American Revolution.

Robert R. Livingston, who, as 1st Chancellor of the State of New York, administered the inaugural oath to President Washington, was first Grand Master of New York, holding this office for 17 years. His death occurred at "Clermont," N. Y., February 26, 1813.

Victor Marie DuPont, a captain of the War of 1812, became a member of Temple Lodge No. 11 (Wilmington, Del., February 11, 1819.

Elisha Kent Kane, M. D., famous Arctic explorer and member of Franklin Lodge No. 134, Philadelphia, was born in that city, February 2, 1820, and died at Havana, Cuba, February 16, 1857.

Benjamin Smith, Grand Master of North Carolina and 16th Governor of that state, died at Smithville, N. C., February 10, 1829.

Joseph Jefferson, famous American actor, was born at Philadelphia, February 20, 1829, and became a life member of Concordia Lodge No. 13, Baltimore, Md.

Russell A. Alger, Governor of Michigan (1885-87) and later Secretary of War under President McKinley, which was followed by a term as U. S. Senator from Michigan, was born in Medina County, Ohio, February 27, 1886. He was a member of Corinthian Lodge No. 241, Detroit.

Louis Kossuth, Hungarian patriot, was initiated in Cincinnati (Ohio), Lodge No. 133, February 19, 1852.

Sir Robert H. H. Baird, Grand Treasurer of the Grand Lodge of Ireland and owner and publisher of the *Belfast Telegraph*, was born at Belfast, February 9, 1855, and was a member of both York and Scottish Rites.

Lord Amphill, Pro Grand Master of the United Grand Lodge of England and former Viceroy and Governor General of India, was born at Rome, Italy, February 19, 1869.

John W. Geary, Governor of Kansas (1856-57), Major General in the Union Army, and later Governor of Pennsylvania, was a charter member

and 1st Secretary of California Lodge No. 1, San Francisco. His death occurred at Harrisburg, Pa., February 8, 1873.

Roger C. Weightman, Grand Master of the District of Columbia (1833), Mayor of Washington (1824-27) and librarian of the Interior Department, died in the National Capital, February 2, 1876.

#### LIVING BRETHREN

Mjor Gordon W. Lille (Pawnee Bill), famous and picturesque character of the old West, was born at Bloomington, Ill., February 14, 1860, and is a member of the Scottish Rite at Guthrie, Okla., and Akdar Shrine Temple, Tulsa.

Hamilton F. Kean, former U. S. Senator from New Jersey and member of Essex Lodge No. 49, Elizabeth, N. J., was born at "Ursino," N. J., February 27, 1862.

Charles C. Moore, former Governor of Idaho and former Commissioner of the General Land Office, is a member of the Scottish Rite at Boise. His birth occurred at Oregon, Mo., February 26, 1866.

Fred M. Nye, 33°, Past Grand Master of Utah, was born in Eureka, Kans., February 13, 1876.

The 12th Earl of Stair, Provincial Grand Master of Galloway and Past Grand Master Mason of Scotland, was born in London, Eng., February 1, 1879.

Burton K. Wheeler, U. S. Senator from Montana and a member of the Scottish Rite at Butte, was born at Hudson, Mass., February 27, 1882.

Arthur T. Hannett, former Governor of New Mexico and a member of the Scottish Rite at Santa Fe, was born at Lyons, N. Y., February 17, 1884.

Sir Philip C. Smith, 33°, Grand Secretary of the United Grand Lodge of England since 1917, was initiated in Apollo University Lodge No. 357, Oxford, Eng., February 9, 1886.

Ralph O. Brewster, former Governor of Maine and present U. S. Representative from that state, is a member of both York and Scottish Rites. He was born at Dexter, Me., February 22, 1888.

Arthur J. Weaver, former Governor of Nebraska and a member of the Scottish Rite at Omaha, received the Fellowship Degree in Falls City, (Nebr.) Lodge No. 9, February 4, 1895.

Willis Van Devanter, Associate Justice of the U. S. Supreme Court, received the 32nd Degree at Cheyenne, Wyo., February 7, 1897.

Col. Charles A. Lindbergh, noted aviator and member of Keystone Lodge, No. 243, St. Louis, Mo., was born in Detroit, February 4, 1902.

James H. Price, Lieutenant Governor of Virginia, was elected Grand Master of that State, February 16, 1922. He is a member of the Scottish Rite at Richmond.

Dr. Joseph Fort Newton, 33°, former Chaplain of the Mother Supreme Council and noted Masonic editor and author, was installed as Grand Prelate of the Grand Encampment, K. T., U. S. A., February 27, 1929.

President Franklin D. Roosevelt received the 32nd Degree at Albany, N. Y., February 28, 1929.

Paschal Ortiz Rubio, 33°, former President of Mexico, received the 32nd Degree, February 6, 1931, and on the evening of that day became a member of Anezh Sirine Temple and the Royal Order of Jesters.

Melvin M. Johnson, Grand Commander of the Northern Supreme Council, was appointed Emeritus Member of Honour of the Mother Supreme Council, February 14, 1934.

#### CANADA'S OLDEST

##### LIVING MASON

Samuel S. Parks Clutten of Vienna, Ont., observed his 75th anniversary as a member of the Masonic Fraternity on December 10, 1936. He is also a Thirty-second Degree Scottish Rite Mason.

Now in the 99th year of his age, Mr. Clutten is regarded as the oldest living member of the Grand Lodge in Ontario and is a regular attendant at its annual meetings. He is also the oldest Mason of record in Canada. He is the oldest ex-Warden of Elgin County, the oldest living school teacher of that county, and was the first president of the Tillsonburg, Lake Erie and Pacific Railways.

#### NEW ACTIVE MEMBER

A special meeting of the Supreme Council of the Scottish Rite, Northern Jurisdiction, was held at the Grand East in Boston, January 7, 1937. Called by Grand Commander Melvin M. Johnson for ritualistic and ceremonial purposes, the Supreme crowned Arthur Morton Brown, 33°, of Jewett City, Conn., an Active Member in the State of Connecticut for that Council.

Mr. Brown was chosen for this service at the annual meeting in Atlantic City, N. J., in September, 1936, but was unable to be present at that time for his investiture.

#### BICENTENARY OF

##### ETHAN ALLEN

Gov. Charles M. Smith of Vermont has issued a proclamation designating the week beginning Jan. 10, 1937, for the commemoration of the life and deeds of

Ethan Allen, who was born January 10, 1737.

In his proclamation, the Governor speaks of Allen as "Chieftain of the Green Mountain Boys, victor at Ticonderoga in the first offensive action of the American Revolution, who, after enduring the rigors of British captivity for two years, returned to aid in the preservation of the young republic of Vermont, wielding his pen with courage and daring, unawed by threats, undaunted by failure, never shaken in allegiance to the Vermont that he loved."

Congressman Plumley of Vermont, speaking before the National House of Representatives on January 11, said of him, in part: "Within his territorial limitations and circumscribed environment no one man contributed more toward the establishment of the independence of our country than did Ethan Allen. . . . He was the unyielding advocate of the rights of man and universal liberty, unconditional and without reserve, and the champion of and fearless fighter for the cause of the humble citizen, as he contended for the rights of individual property and the equal dispensation of justice. An enemy to oppression, he was a stranger to fear. Honest in his conclusions, however erroneous might have been the premise from which they were deduced, his spirit never faltered; he never quailed beneath the sneer of the enemy, no matter how powerful and numerous, nor was he awed by threats of insolent authority. Ethan Allen needs no monument, for as has been so well said, only those deserve a monument who do not need one; he raised himself a monument in the minds and memories of men. . . . 'Brave deeds,' said Napoleon, 'are the monuments of brave men'."

Like many others who lived in the days before the American Grand Lodges were organized, and at a time when any group of Masons considered it their right to initiate others and confer degrees, Ethan Allen's Masonic history has left little record. In a historical address delivered at Rutland in 1879 by Henry Clark, his name is included among a group of men who were initiated as Entered Apprentices on July 7, 1777, at a meeting of Masons who were among those assembled for the convention which framed the Constitution of the State of Vermont, and which began its labors the following day. This was one of the first recorded Masonic meetings in Vermont. There appears to be no record of where and when he received the remaining degrees of the Blue Lodge.

His record exemplified the true Ma-



sonic spirit, and the principles for which he stood so firmly and resolutely are those which the fraternity has ever promulgated; and the Craft may well join in the commemoration of the 200th anniversary of his birth.

#### FROM SPAIN

Herewith is an account of persecution of Masons in Spain, which, we feel, will be of interest to our readers.

To the Editor:

A record of the brutal persecutions of Spanish Masons by the Fascist forces under General Francisco Franco has been made public by the North American Committee to Aid Spanish Democracy. Compiled from eye-witness accounts, the record contains the names of outstanding figures in Spanish public life who were ruthlessly slaughtered by the Spanish Fascists because of their affiliation with Freemasonry. These men were executed without trial, their murderers apparently carrying out the demand made by Jose Maria Gil Robles, Catholic reactionary leader before the start of the Civil War, that Masonry be driven out of Spain. General Babanellos, Fascist commander, in a recent interview, declared that this persecution would be one of the first objectives of the Rebels. At the capture of Seville, the Rebels gave unmistakable evidence of how completely they intended to carry out their threat. Every Mason found in Seville was executed.

A list made public by the Spanish Embassy in London of persons known to have been executed by the Rebels, included the following Masons. At El Ferrol: Ramon Rios Sordo, retired naval officer; Victor Abeal, retired naval officer; Matias Usero, Catholic Priest; Jose Lopez Benza, Municipal Officer. At Cordoba: Pedro Trajano, Ex-mayor. At La Linea: Francisco Montes Gonzalez, merchant; Cristobal Lombardo Becerra, municipal guard; Benabe Carrasco Tellez, Municipal guard. At San Fernando: Antonio Garcia Moles, major in the army; Javier Biondi, Captain in the Navy; Tomas Azarte, Captain in the Navy.

The following first hand account of the treatment of Masons was given to newspaper correspondents by a naturalized American citizen who resided in El Ferrol when it was captured by the Fascists: "Around one o'clock in the evening, the favorite hour for such matters, two Guardias Civiles came to our house and claimed that we were hiding somebody. There was no one but they looked in closets and under beds and went through the whole house. Finally they took me to a dark road

and went through all my pockets. Then one of them said:

"You are a Mason, aren't you?"

"Yes, I am a member of a lodge in America."

"And you are secretly organizing the laborers here and you have your papers hidden on you or at the house."

"I protested vehemently as it was a pure invention. They beat me. After that they asked me for money. 'I have no money here,' I said, 'But I can get it for you.'"

"By noon tomorrow you bring a thousands pesetas."

Because of these persecutions, the grand Orient of Freemasonry in Spain has abandoned its traditional principle of remaining aloof from political strife, and has allied itself vigorously with the struggle for Democracy in Spain. A statement by the Grand Orient declared:

"The eternal enemies of Freemasonry are those who started this great tragedy in which we are now living. This whole conflict was directed against prominent members of this society as well as against all others whose liberal creed is the most precious conquest of our modern civilization. In this struggle no one, individually or collectively, has the right to be neutral. Our people's lives and liberties are at stake now; just as those in other countries will be later. Our society as such is not supposed to be belligerent, but Masons, as men must defend liberty and the country. With its great spiritual force Masonry has always defeated reactionaries. It will do it again with the help of the people and of liberals all over the world. Because the Spanish Grand Orient has always fulfilled its duty, international Freemasonry will back it up."

—The North American Committee to Aid Spanish Democracy

Bishop F. J. McConnell, Chairman

#### "BUFFALO BILL"

##### "TYPICAL ITALIAN"

A United Press dispatch of March 7, 1937, from Bologna, Italy, carries the information that the newspaper *Resto Carlino* has a remarkable story of "discovery." It is no less than that the great "Buffalo Bill" (William F. Cody) of western pioneer fame, was an Italian, born in Barbigarezze about 1840, and that his real name was Giovanni Tambiani. His great success as a hero was attributed to his being a "typical Italian, full of Fascist courage and daring." The dispatch further stated that his kin folk in Italy intended to bring suit to recover the large fortune of which he died possessed.

This is on a par with the story of Columbus discovering America, but it is not difficult for the Fascisti to make great claims out of nothing. It is generally well known that Buffalo Bill (a member of Palestine Commandery, No. 13, Knights Templar, North Platte, Neb.) was born in Scott Co., Iowa, in 1845, and died at Denver, Colo., January 10, 1917, in modest circumstances.

#### MASONRY AND THE SOCIAL SECURITY ACT

Are Masonic lodges and other similar fraternal organizations required to pay taxes and make reports under the provisions of the Social Security Act? Uncle Sam says they are.

The law exempts any organization or group "organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes . . . no part of the net earnings of which inures to the benefit of any private shareholder or individual." The Commissioner of Internal Revenue has ruled that Masonic lodges and organizations of a similar nature, supreme, grand or subordinate, are not organized *exclusively* for any one of these purposes or any combination of them, and that they are therefore subject to the taxes imposed by the law.

However, Masonic Homes, hospitals and schools, when separately organized, have been held to be charitable or educational institutions, and as such are exempt from the tax.

Under these rulings, any lodge, chapter, consistory or other body which pays any individual, such as the secretary or tiler, for service, must file returns and pay a tax. The so-called Unemployment Tax is assessed against all employers of one or more, while the Old Age Retirement Tax is assessed against all employers of eight or more persons and an equal payment is required from each employee. It has been ruled that officers of a lodge, whether paid or not, count as employees, so that a lodge having eight or more officers, one or more of whom receives compensation for his services, is subject to both Unemployment and Old Age payments.

The amount of tax imposed on the average lodge would be small, and in most cases the nuisance involved in making the many reports required might be found more objectionable than the tax itself.

It is generally considered by Masonic authorities that every object and purpose of the Fraternity is included under the exempted classes, "religious, charitable, scientific, literary, and edu-

cational," and this has been held in tax decisions in some of the states, but does not appear to be conceded by the Commissioner of Internal Revenue. The amendment of the statute, or expensive and long drawn out litigation, appear to be the only methods by which Masonic organizations may be relieved of these reports and assessments.

Bills relating to exemption have recently been introduced in the U. S. Senate by Senators Sheppard and Walsh. These bills are quite similar, both providing for the exemption from the provisions of the Social Security Act of Fraternal *Beneficiary* Societies operating under the lodge system. These apply to fraternal insurance or benefit organizations, but not to orders such as the Freemasons.

It should be noted that other provisions of the Social Security Act for the relief of unemployment, assistance for dependent or crippled children, and the aged, are likely to have a favorable effect on the charities of the various fraternal orders.

#### LODGE ROOM IN MINIATURE

The Museum of the Texas Grand Lodge recently was the recipient of a most unusual work of art in the form of a replica in miniature of a Masonic lodge room, complete in every detail, constructed from small pieces of cigar boxes, and measuring 36 inches long by 18 inches wide. The "lodge room" contains 2,196 pieces which were sawed out with a jeweler's saw. The mosaic floor is highly polished. The officers' chairs, altar, and twin pillars are in exact proportion.

This artistic work was executed by J. O. Russell, Past Master of Groesbeck (Texas) Lodge No. 354, and was jointly presented to the Texas Grand Lodge Museum by Mr. Russell and the lodge.

#### MADISON MEMORIAL

Senator Harry F. Byrd, present Democratic Senator from Virginia and former Governor of that state, introduced in the U. S. Senate a resolution calling for the creation of a James Madison Memorial Commission, citing the fact that the people of the United States owe a deep debt of gratitude to the fourth President of the United States and Father of the Constitution.

It is planned to erect this memorial in the Capital City, its exact location to be determined at some future time by recommendations to Congress. No appropriation is called for, as the Commission would be authorized to accept funds from public and private sources for the purpose of making plans and preparing surveys.

It is stated that Senator Byrd prepared a similar resolution some two years ago, but no subsequent action was taken.

James Madison served in the first, second, third and fourth National Congresses. In 1801, he became President Jefferson's Secretary of State, later succeeding Mr. Jefferson in the White House.

#### EAST AND WEST

Carl E. Busch, Senior Warden of Salina Lodge No. 955, Syracuse, N. Y., has a brother living in California. A number of years ago each became a Mason without the knowledge of the other. Both in time entered the line of his lodge, and this year Ralph E. Busch was elected Master of Melrose Lodge No. 602, Los Angeles, Calif.

On the night of installation, the brother in New York State sent the brother in California the following telegram:

"While you are in the East, I am in the West. Good luck."

This wire, which must have indeed puzzled the telegraph company's operators, did not, of course, refer to geographical locations.

#### TALLEST HUMAN DeMOLAY

Robert Wadlow, a member of Alton (Ill.) Chapter, Order of DeMolay, holds the distinction of being not only the tallest DeMolay but, according to medical records, is perhaps the tallest human being ever to have lived. The young man measures 8 feet 5 inches and is still growing.

He recently attended a Founder's Conference of the DeMolay, serving as delegate, and entered wholeheartedly into all discussions and activities of the Conference. It is the aim of Mr. Wadlow to devote his life to the study and practice of law.

#### SHRINE TREASURER

Following the death of James C. Burger, Past Imperial Potentate of the Mystic Shrine, and later Imperial treasurer of that organization, L. P. Steuart, also a past imperial potentate, has been appointed imperial treasurer to complete the unexpired term. The appointment was made by Clyde Webster of Detroit, Imperial Potentate of the Shrine of North America.

It is said that Steuart is the first Washingtonian to serve in this capacity, and it will become his duty to handle the finances of the order and the funds which the Shriners of this continent contribute to the support of the fourteen large hospitals for crippled children.

A prominent business man of the

Capital, he is a past master of Washington Centennial Lodge No. 14, F.A.A.M., and for many years has been its treasurer. He is also a member of Albert Pike Scottish Rite Consistory and is deputy grand master of the grand lodge, District of Columbia.

Last year, as imperial potentate of the Shrine, he traveled extensively throughout the United States, Canada, the Panama Canal Zone, and Hawaii to visit the various Shrine Temples.

#### K. T. EASTER SERVICES

Following a custom established several years ago, the Knights Templar Commanderies of Washington, D. C., will hold an Easter sunrise memorial service at 7:30 o'clock Sunday morning, March 28, 1937, in the Amphitheatre at Arlington (Va.) National Cemetery.

These colorful and impressive annual services are attended not only by knights and their families of the District of Columbia, but also by Commanderies from Maryland, Virginia and Pennsylvania. Many prominent Government officials, including members of the Cabinet, members of both branches of Congress, Army and Naval officers and Federal Department officials, also members of the diplomatic corps, are in attendance.

Arthur C. Shaw, Grand Commander of the Knights Templar of the District of Columbia, has issued invitations to this service, and foremost among those invited are President and Mrs. Roosevelt.

Music will be furnished by the U. S. Marine Band.

#### TWO TEMPLES DESTROYED

An early morning fire totally destroyed the Masonic Temple at Charlotte, N. C., on March 4, 1937. Although the properties and paraphernalia, including scenery and stage settings belonging to the Scottish Rite bodies which occupied the building, were lost, it was thought that the records and rituals might have been saved as they were kept in iron safes.

The Temple itself was insured for \$80,000, while the Scottish Rite properties, including costumes and stage scenery, were insured for \$27,000. The fact that this insurance was carried means that the Masons of Charlotte will not suffer a severe loss.

Another serious Masonic Temple fire occurred late in February at Douglas, Alaska, when Gastineaux Lodge No. 124, F.A.A.M., suffered the loss of all paraphernalia and records. However, the Minute Book, Ledger and Lodge Seal were saved.



This fire spread over a large part of the town of Douglas, destroying many homes and business establishments. No lives were reported last.

Gastineaux Lodge was chartered by the Grand Lodge of Washington in 1903, and has a membership of nearly a hundred.

Masonic Temples and equipment should be kept fully insured, and all records protected from possible destruction by fire.

#### MEMORIAL LIBRARY

##### CORNERSTONE LAID

The cornerstone of the Kate Waller Barrett Memorial Library, was laid on February 22, 1937, in Alexandria, Va., by the officers of Alexandria-Washington Lodge, that historic lodge over which General George Washington presided as Charter Master.

This library, named in memory of a woman who for many years was professionally prominent in Alexandria, is being donated by Dr. and Mrs. Robert South Barrett. It will house the 10,000 volumes composing the Alexandria Library and which for many years have been kept in inadequate quarters in the Confederate Veterans' Building on King Street.

Included in this collection of books are many rare and valuable volumes and manuscripts which for the first time will be made available to the public and to students.

Doctor Barrett, son of Mrs. Kate Waller Barrett, is a thirty-third degree member of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction, and a Past Master of Alexandria-Washington Lodge.

Attending the cornerstone laying were many eminent members of the Masonic fraternity, including Grand Master C. Vernon Eddy of the Grand Lodge of Virginia, who by coincidence is librarian of the Handley Library in Winchester, Va. A number of grand masters, who were attending the Grand Masters' Conference in Washington, D. C., also participated.

#### NAMED AFTER

##### SHAKESPEARE'S JESTER

Thirty-seven years ago, certain devotees of histrionic art founded a Masonic lodge, to which they gave the name Yorick Lodge No. 2771. To those familiar with Shakespeare's *Hamlet* this name will readily identify "the fellow of infinite jest."

Although the founders and charter members of Yorick Lodge were all engaged in the theatrical profession, today such qualification for membership

no longer applies. However, it still retains its connection with the stage and maintains happy relations with other lodges composed largely of theatrical men, such as Eccentric Lodge No. 2488, Green Room No. 2957, and Lyric No. 3016.

The badge of Yorick Lodge represents a skull surmounted by the traditional jester's cap, while crossed behind it are the jester's bauble and pen, with the date A.L. 5899. The Square and Compasses complete the design which is enclosed in a circle formed by the Serpent of Wisdom biting its tail, as the emblem of Eternity.

#### EASTERN STAR TEMPLE

##### DEDICATED IN CAPITAL

Considered one of the most palatial mansions in Washington, D. C., the International Temple of the Order of the Eastern Star, formerly the home of Mr. Perry Belmont, was officially dedicated the night of February 24, 1937, in the presence of many distinguished members of the Masonic fraternity and prominent officials and members of the Eastern Star.

Located in the residential part of the Capital City, the building was de-

signed by a famous French architect, M. Sanson. Mr. Belmont, who occupied it for a number of years, and was present at the dedication services, is the grandson of Commodore Matthew C. Perry (a Mason), who brought about the signing of the first commercial treaty with Japan. The Belmont Mansion has figured largely in Washington's diplomatic and social life. Many distinguished visitors have stayed there, including the present Duke of Windsor, Sir Eric Geddes, Viscount Kikujiro Ishii of Japan, and President Pessoa of Brazil.

At the dedication, Mrs. Frances Haun, Most Worthy Grand Matron of the General Grand Chapter, accepted the building as a "temple realizing a long-cherished dream," which she hoped would be a "place for advancing human happiness." It was presented by the chairman of the International Temple Committee, Mr. William A. Duvall, Most Worthy Grand Patron of the Order. Mr. Paul B. Cromelin, Grand Master of the Grand Lodge of the District, introduced the out-of-town guests, and Mrs. Minnie E. Keyes, Grand Secretary of the General Grand Chapter, was in charge of the ceremonies.

The Order of the Eastern Star, which was founded by Dr. Robert Morris in 1850, has 2,000,000 members, with chapters in all the states of the Union, all Canadian provinces, Cuba, Alaska, the Canal Zone, Mexico, Puerto Rico, China, Hawaii, and the Philippine Islands. Some of the members came from great distances to be present on this memorable occasion.

#### BUYS 14 LIFE MEMBERSHIPS

Hubert K. Dalton, of Rumson, N. J., a member for more than thirty years of Ziyara Temple, Utica, N. Y., recently performed a most commendable service in the interest of others.

It appears that Ziyara Temple had announced it was seeking fifty permanent contributing members in the Shriners' Hospitals for Crippled Children. The memberships sold for \$60 each, and lacked but fourteen to complete the full quota.

Mr. Dalton communicated with his Temple and made inquiries as to the success of the campaign, and when informed that fourteen vacancies remained, immediately sent a check for \$840, with the request that one of the memberships be given him and that the other thirteen be distributed among the older Masonic brethren who were financially unable to obtain a membership.

Accompanying Mr. Dalton's check was an inspiring letter in which he stated that many invitations had come to him to transfer his Shrine membership to a Temple nearer his home, but this he refused to do owing to the great affection and esteem he had for Ziyara Temple.

#### REQUESTS TO

##### MASONIC BODIES

According to the will of Mrs. Lulu Newman of Sacramento, Calif., who left an estate amounting to \$50,000, the Masonic Home at Decoto, Calif., the Shriners' Hospital for Crippled Children at San Francisco and the Sacramento Orphanage and Children's Home will equally share the estate after certain minor bequests have been paid.

#### CONFERS DEGREE ON

##### TWO GRANDSONS

An interesting Masonic meeting recently occurred in the lodge room of Wyandotte Lodge No. 3, Kansas City, Kans., at which time a grandfather conferred the Entered Apprentice Degree upon two grandsons. All of the stations were occupied by near relatives of the candidates.

For the first time in the Masonic his-

tory of the county a full lodge was the guest of another lodge. The two candidates were initiated into Delaware Lodge No. 96, of White Church, Kans., but as its hall was not of sufficient size to accommodate the large number expected, Wyandotte Lodge invited Delaware Lodge to be its guest.

The grandfather, Joseph J. Stotler, eighty-six years of age, is a past master of both Delaware and Piper lodges. The senior warden was an uncle, P. E. Stotler, a past master of Wyandotte lodge and past grand commander of Knights Templar of Kansas. The two young men who received the first degree at the hands of their grandfather are Joseph E. Stotler, twenty-five, and Frederick Stotler, twenty-one.


#### UNIQUE OCCASION

The long and colorful history of Freemasonry in Texas has been further embellished by the following rather remarkable incident.

W. R. Cook, a member of San Felipe Lodge No. 239, and a grandson of Mr. William Cook, first master of that lodge when it was organized in 1860, learned that two of his sons were to visit him, and immediately requested the Worshipful Master to call a meeting, stating that he would invite his third son, who lives in Rosenberg, Tex., to be present. The sons are all members of the Craft.

The request was granted, and a meeting of the lodge was called, at which M. M. Cook, a past master of Rosenberg Lodge No. 881, served as master. W. O. Cook, a member of Fort Worth Lodge No. 148, served as senior warden. W. B. Cook, a member of Cosmopolitan Lodge No. 872 of Port Arthur, Tex., served as junior warden, and W. R. Cook, the father, served as senior deacon, his regularly appointed place in the lodge.

The members and visitors present on this occasion stated that in all their Masonic experience they had never before sat in a Master Mason's lodge conducted by a father and his three sons.



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#### MASONIC SERVICE

##### ASSOCIATION

On the afternoon and evening of February 24, 1937, the Masonic Service Association of the United States held its 18th annual meeting in the Queen Elizabeth Room at the Raleigh Hotel, Washington, D. C.

Seventy-five representatives of thirty-four jurisdictions were in attendance. At the afternoon session Mr. George R. Sturges, P.G.M., chairman of the executive commission, called the meeting to order. The Rev. Joseph Fort Newton, 33°, chaplain of the association, pronounced the invocation, which was followed by the singing of "America," led by Mr. Walter L. Stockwell, P.G.M., 33°. The address of welcome was delivered by Mr. Paul B. Cromelin, Grand Master of the

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Grand Lodge, District of Columbia. Then followed the election of a chairman, the roll call, welcoming addresses, appointment of committees, and general business.

The evening session was devoted to the reports of the committees, election of the chairman of the executive commission, election of the executive commissioners, benediction and adjournment.

Carl H. Claudy, 33°, of Washington, D. C., is executive secretary of the association.

#### KENTUCKY MASONRY

##### IN FLOOD RELIEF

One of the states hardest hit by the recent floods in the Ohio and Mississippi valleys was Kentucky, and some of its leading cities and towns were completely inundated, causing much suffering and deprivation. Freemasonry of that state took quick action to alleviate conditions. The sum of \$1,000 was appropriated by the Grand Lodge of Kentucky for general flood relief. Grand Master Innes B. Ross went to Louisville on February 8th and organized the Kentucky Masonic Flood Relief Committee, composed of a number of eminent Craftsmen. In addition to the sum appropriated for immediate relief, Grand Master Ross addressed appeals to the members of all Kentucky lodges to co-operate in every possible way with the authorities and relief agencies in overcoming the disastrous conditions caused by the rising waters.

The Masonic Temple at Covington, Ky., played a conspicuous part during the flood period. Secretary A. W. Riggs of the Covington Scottish Rite Bodies broadcast a message over two radio stations to the effect that any member of the Masonic fraternity compelled to move on account of the flood would find it to his advantage to get in touch with him by telephone. This resulted in several of the Masons moving their furniture to the Temple where their household effects were saved from destruction. Although there was 5 feet of water in the basement of the building, heating and cooking stoves were obtained and those Masons who sought shelter there were enabled to get along comfortably. With the aid of PWA workers, eighty cots were set up and were almost immediately occupied.

Secretary Riggs stated that during the emergency, which lasted for at least a week, the Scottish Rite officials made large quantities of soup every day, which was sent to the relief workers, and this action was greatly appreciated. All meetings and social functions, which otherwise would have

taken place in the Temple, were cancelled so that every care and attention might be extended to those afflicted.

From Memphis, Tenn., comes a report to the effect that the kitchen of the Scottish Rite Temple has, since January 25th, been used as a base for the preparation of food for flood sufferers.

It is estimated that 90,000 meals have been prepared and served to the unfortunate people who have been driven from their homes by the rising waters. Three crews of men have worked twenty-four hours a day, and eight large Army trucks have carried food from the Temple to 4,000 workers on the South Memphis levee and to the food centers that have been established around the city.

#### SCOTTISH RITE OFFICIAL

##### PRESENTS GIFTS TO BODIES

Mr. Louis G. Clarke, 33°, Sovereign Grand Inspector General in Oregon of the Supreme Council, Scottish Rite, of the Southern Jurisdiction, presented, on February 9, 1937, the Scottish Rite Bodies of Portland, Ore., an artistic altar, a set of lights, Holy Bible, and a set of officers' chairs.

The gifts of Inspector General

Clarke were received by the officers of the Portland Scottish Rite Bodies, with remarks appropriate to the occasion.

Music was furnished by the Scottish Rite Chorus.

Mr. Ben. Altheimer, 33°, a member of the Scottish Rite Bodies of St. Louis, Mo., is regarded as the oldest Honorary Member of the Mother Supreme Council, in point of service. He received the thirty-third degree October 20, 1892, and in view of this fact, the Scottish Rite Bodies will illustrate the cover of their Spring Reunion program with a picture of this venerable Mason.

Mr. Altheimer, in claiming the distinction of being the oldest Honorary Member of the Supreme Council, succeeds Mr. Henry Clay Akin of Nebraska, recently deceased, who received the thirty-third degree December 15, 1888.

#### SIMPLE SERVICE

##### FOR CONVERSE

With the simple Episcopal service for the dead, and without any Masonic ceremonies, the funeral of Charles T. Converse of Longmeadow, grand commander of Knights Templar and ap-

pendant bodies of Massachusetts and Rhode Island, was held in Christ Church cathedral, Springfield, Jan. 27.

The church was nearly filled with members of the Masonic order, friends and business associates from many places throughout the state. A large red cross was conspicuous among the floral pieces which completely filled the front of the church.

The Rev. Leigh R. Urban, rector of St. Andrews Church, Longmeadow, of which Mr. Converse was treasurer, conducted the service. Active bearers were Wallace V. Camp, Sidney R. Hungerford, Joseph S. Brook, Ralph M. Robinson, Charles G. Butterworth and Arthur Duff. Ushers were past commanders in charge of Frank Hartwell.

A large delegation of grand lodge officers from Boston made the journey by train to attend and in the group were Frank N. Nagle of Boston, past grand commander; Harold W. Sprague, Brockton, past grand commander; Charles W. White, Malden, past grand commander; Charles W. Henderson, Jr., Boston, grand treasurer; Martin J. Pleschinger, Boston, grand recorder.

The Rev. Francis W. Gibbs, Boston, grand prelate; Dean Percy T. Edrop, Christ Church cathedral, assistant grand prelate; John E. Rines, Winchester, grand junior warden; Harrison Hyslop, Newtonville, grand captain-general; Herbert F. Sawyer, Boston, grand sentinel; Charles W. Pike, Boston, past commander, St. Omea commandery.

#### HISTORIC DOCUMENT FILED

James S. Lawrence, 32°, a member of the Bodies in Spokane, Wash., recently presented the Museum of the Supreme Council in Washington, D. C., an original copy of the *Massachusetts Sentinel*, bearing the date of October 20, 1784.

The feature article of this issue tells of the arrival of Marquis de LaFayette to pay a visit to the nation he had so recently assisted in its efforts to obtain independence. In that day, there were no means of knowing the time of the arrival of a boat, so the unexpected visit of General LaFayette was unheralded. However, an impromptu celebration was immediately arranged in honor of the distinguished guest, which was an epochal event in the then small city of Boston. Many other and larger ovations were subsequently tendered General LaFayette during his visits to the several Colonies.

In setting apart days in memory of the great men who have served in the building of this country, a national day

for General LaFayette would be appropriate along with those of Washington, Pulaski, and Lincoln. All such days need not be national holidays, as we probably have enough of such.

#### MUST BE MILITANT

M.W. Jacob C. Klinck, who was elected grand master of the Grand Lodge of New York, at the 155th Annual Communication of that Grand Lodge, gave utterance to the following forceful remarks, among others, in his first message to the Craft as Grand Master:

"The principles of Masonry spring from our belief in the Fatherhood of God and the Brotherhood of Man, and cannot too often be proclaimed nor too deeply engraved on our hearts. Our devotion to them must be beyond lip service in an age when religion is threatened by unbelief, ethics by materialism, patriotism by radicalism. The world is being invaded by dangerous doctrines, but Freemasonry stands inspired and resolute, the one stronghold which has not yielded up any of its age-old, time-tried principles and beliefs. Brethren, the duty is ours to resolve that Freemasonry will stand, as in the past, an unyielding barrier against false gods, unsound 'isms,' and theories which threaten the ideals which Masons always have cherished and upheld."

"Freemasonry must be militant within the bounds of its traditions. The forces arrayed against its principles and beliefs are not lukewarm or passive, but vigorous, alert, and schooled to take advantage of every weakness in their opponents. The greatest danger to Freemasonry lurks in the ignorance of its members of what Freemasonry is and of the goal it seeks. The most important work on our trestleboard is to bring home to every man of us the resolve to make the principles of the Craft a vital and vivid force in his heart first, and then in all the activities of his lodge, spreading to his business and social relationships and to the community in which he dwells. To this sacred task let us give ourselves wholeheartedly."

Freemasonry, with its fundamental mortality and universal symbolism, its sanity and moderation and steadying power, seems to furnish a common ground upon which thinking men may meet and from which they may move forward to that closer sympathy and truer understanding which is the need of the modern world. At every turn of the wheel of progress we are brought nearer the point where safety will be assured only as men and nations are able to know each other better and to like and trust each other more.—*The Freemason*, London, Eng.

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## All Sorts

### MISS PRINT?

A conventional bachelor, leader in his social set, gave an interview to an enterprising society reporter. What he said, according to the story that later appeared in print, read as follows:

"Weekending is a terrible bore. I prefer spending my weekends in my own comfortable apartment in the city to visiting at places where I have to mix cocktails in the panties of my feminine friends." Page the proof-reader!

### GNASH YOUR TEETH

"How absurd," said the gnat to the gnu,  
 "To spell your queer name as you do!"  
 "For the matter of that,"  
 Said the gnu to the gnat,  
 "That's just how I feel about you."

### OPTIMIST

"Mr. Brown, these are very small oysters you are selling me."  
 "Yes, sir."  
 "They don't appear to be very fresh, either."  
 "Then it's lucky they're small, ain't it?"

### PAST DUE

"A nice sort of welcome!" said the father visiting his son at boarding school. "I am hardly out of the train when you ask me for money."  
 "Well, dad, you must admit the train was twenty minutes late."

### EPITAPH

Death must have been without much of its sting for the individual who left the following message behind him:

"Stop, my friend, as you pass by  
 As you are now so once was I  
 As I am now some day you'll be  
 Prepare, my friend, to follow me."  
 A stranger, passing by, read the message and then made the grave a little less victorious as he penned this reply:

"As I am now so once were you  
 As you are now I will be, too  
 But to follow you I'm not content  
 Until I know which way you went."

### WISE

Little Bobby (rejecting medicine):  
 "I don't want to take the nasty, bitter stuff."

Mother: "But how do you know it's nasty and bitter? You haven't tasted it."

Bobby: "You said it would be good for me."

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 R. D. Lurvey, 22 Massachusetts Avenue, Arlington. Phone ARLington 5102.

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He has found it profitable to send various articles of merchandise C.O.D. to the deceased. It may be a fountain pen from the dime store, bargain counter shirts and socks, cheap perfume, a Bible, or even a phoney package. Relatives, believing the merchandise has been ordered by the deceased, pay the exorbitant charges and later discover they are victims of a racket.

Death notice vultures hover over the dead to swoop on the living. They work the public through biography schemes, photography schemes, real estate rackets, and stock promotion schemes. Knowing that intense grief at the time of death dulls people's sense of caution, they capitalize upon this lack of foresight.

If you have a death in the family, do not transact any but the most essential business until you have gotten over the shock and regained your balance. Any transaction that involves the payment of money or a commitment or obligation should be checked up carefully beforehand. Spare yourself from the death notice vulture.

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